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Mr. Prime gives an interesting list of Christian names which he has copied from various burial-places along his route : —

Vesta,	Smilinda,	Bezaleel,
Madona,	Theodate,	Phileena,
Imogene,	Mitty,	Asenath,
Sabrisal,	Rozill,	Resolved,
Alanette,	Lima,	Comfort,
Rocksena,	Orlo,	Romanzo,
Ora,	Elmon,	Theda,
Phene,	Ede,	Diademias,
Arozina,	Irena,	Coral.

He also copies from the printed catalogue of a New Hampshire school a curious assortment of girls' names ; but we fear to borrow too freely.

The literature of epitaphs is far from complete ; and persons curious in such matters will find opportunity for observation in country churchyards.

ARMENIAN FAIRY TALES. — A correspondent, Mr. A. G. Seklemian, an Armenian, born in the village of Bitias, not far from Antioch, Syria, writes in regard to the popular tales of his people. Twenty years ago, in his boyhood, it was the custom for the villagers to assemble during the long and tedious winter evenings and recite tales ; the narrators would be the oldest persons, or those who had traveled farthest and seen the most.

He observes that the chief carriers of tales have been : (1) Gypsies. These are in the habit of embracing the language and customs of the people among whom they happen to live, whether Armenian, Assyrian, Arabian, Turkish, etc. The best story-tellers whom he has ever seen, as he remarks, are the Gypsies, who seem to have a natural capacity for telling even the most commonplace tales most eloquently. (2) Dervishes. These travel like the Gypsies, and recite tales. The Dervish, as well as the professed Mohammedan Gypsy, however, adapts the tale to Mohammedan ideas, introducing polygamy where it does not appear in the plot of the Armenian, and substituting a *tekye* (Moslem convent) for the Armenian monastery, a Dervish for the Armenian monk, a muezzin for the Armenian sexton, etc. As the tales are not printed, the various story-tellers, in Oriental countries, qualify the details according to their abilities and descriptive powers, the plot being in all cases essentially the same. Sometimes, indeed, the plot is spoiled by unskilled reciters through the blending of two or three tales into one whole.

As to collections, Mr. Seklemian is acquainted only with the works of the late Bishop Srauantziantz, a native of Van, who collected folk-lore, popular songs, ballads, fairy tales, riddles, etc., in a volume called the "Manna," printed in 1876. (Place of publication is not mentioned.) A second series was printed in 1884. This writer's work is said to be faithful. Mr. Seklemian does not mention the "Armenische Bibliothek" of A. Jannissian, Leipzig, 1887.

THE YOUNGEST OF THE THREE. — Mr. Seklemian, as an example of the fairy tales heard from his paternal grandmother, who on her part had learned them from her grandmother, gives a story, belonging to a type

which will be recognized as familiar, and of which an abstracted account follows.

A king who has fallen sick gets no aid from the physicians until an old doctor versed in magic declares that the only remedy is a tree which grows in India in a certain garden, and which bears the name of the "Apple of Life." As soon as the king eats the fruit he shall be healed, and become as sound as a new-born babe. The tree, however, is guarded by giants. The eldest son sets out to get the apple, and reaches the garden; but on the night in which the fruit ripens a sleep falls on him, the giant comes, picks the apple, and goes away.

The youth returns, and the next year the younger brother has the same experience.

The third year the youngest departs on the same errand, taking his bow and arrow. When he reaches the garden and night comes on, in order to prevent himself from sleeping, he wounds one of his three fingers, and puts salt on the wound. In the middle of the night he sees the giant, shoots him, and gets the apple, which he takes to his father. After this he asks leave to pursue the giant, and is accompanied by his brothers. They find the bloody track of the giant, and follow him until they arrive at a deep abyss. The two elder attempt the descent and fail, deterred by the heat. The younger tells his brothers to lower him, and let him descend the faster the more he cried, "I am burning!" This they do, and he reaches the bottom of the pit, where he finds a giant lying with his head in the lap of a maiden, "so beautiful that she seemed to say to the moon: 'Moon, you need not shine, since I am shining.'" The girl is working with her needle, and before her a golden cat and a golden rat are playing in a golden basin. She warns him against the giant, who sleeps during a period of forty days, but may be awakened by plunging a hot ploughshare into his leg. This the youth does, and the giant awakes, saying that fleas have been biting his legs. They agree to fight, and it is determined that the giant shall shoot first, but he misses; the lad then shoots the giant, and cuts off his head.

A similar adventure is repeated up to the third time. The hero then takes the treasure of the three giants, which he bestows on the three maids, reserving for himself only a "sword of lightning." In the stable he finds three "horses of lightning," black, red, and white, from the tails of which, at the advice of the maidens, he plucks three hairs. He then gets his brothers to draw up the two girls they are to marry. The third, his own betrothed, taking her turn, gives him directions as to his conduct in case his brothers abandon him in the pit. On Friday evening three rams will come: he is to throw himself on the black ram, who will throw him on the red; the latter in turn will hurl him on the white, who will cast him into the upper air. She also leaves him a magic ring, which being kissed will secure him whatever he wishes. The brothers, dazzled by the beauty of the youngest maid, leave him at the bottom of the abyss. He follows the counsels of the girl, but in his trouble begins by casting himself on the white ram, and is thrown into the world of darkness. Here he finds an

old woman, with whom he lives. He rescues a maiden from a dragon who swallows the water of a fountain, and kills another dragon that devours the young of an eagle, who in his anger has deprived the country of sunlight. The eagle carries him to the world of light.

Meanwhile the betrothed of the youth is to be wedded to the king ; but she insists on first obtaining a golden cat and a golden rat, who are to play in a golden basin.

This task the youth, who has disguised himself, is able to accomplish by means of the ring. The adventure is repeated with variations. At the wedding a tournament is to be held, and in this the hero appears, burning the three hairs, first as a black knight on a black horse, then as a red knight, then as a white knight. The youth, who is victorious, reveals himself and is made king, wedding his own love, and marrying his brothers to the other two maids. The formula at the close is : "Three apples fell from heaven ; one for me, one for the story-teller, and one for him who entertained the company."

It will be seen how involved and expanded is the narrative. It would be interesting to know if the incident of the tournament is borrowed from Europe, or original in Armenian folk-lore, as it is common in French mediæval romances ; but nothing could be affirmed on this head without the aid of a collection of Armenian tales in the original text, carefully examined by some scholar acquainted with the language.

LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH.—*Friday, March 17.* The Society met at the house of Mrs. E. L. Youmans, 247 Fifth Avenue. Dr. Titus M. Coan, speaking on "Hawaiian Folk-Lore," gave a general outline of the people of the island and of their customs. In the course of his address he alluded to a cloak recently exhibited by Tiffany & Co., put together from the feathers of a bird found on the island, only a single tuft of the feathers selected being taken from under the wing. Dr. H. Carrington Bolton showed photographs of Hawaiian scenes ; Mr. De Cost Smith read a paper on "Sioux Spider Stories ;" and Mr. Lee J. Vance gave illustrations of the existence in this country of belief in vampires, or in ghosts who feed on the blood of the living.

April 21. The Society met in the house of Mrs. A. Herrman, No. 59 West 56th Street. This being the annual meeting, officers were elected for the year. Mr. George F. Kunz presented a small case of minerals to one or another specimen of which various races attached cryptic significance. He explained in a brief speech that these were only examples of a large collection which is to be exhibited at the World's Fair in the name of the New York Branch of the American Folk-Lore Society. There were among the objects on exhibition a cone-shaped seal of agate with an inscription in Pehlevi, found near Bagdad, probably not less than four-